

COMMUNICATIONS.

Our State Mission Board.

In the progress of the Redeemer's kingdom on earth, there are certain great crises, or turning points of destiny, full of deep significance to Him, and of profound interest to the intelligent universe. They mark success or defeat. They are predicted, and preceded by signs. The event glows on the prophetic page, shedding its light on coming ages, and Christ himself, as the expected time draws near, so orders His providence that the signs of His coming may be clearly discerned. He lifts up the standard of His kingdom, and bids His people behold from that shining table. It is the duty of Christians to watch for these events, to appreciate their import, and to seize the opportunity they offer to extend the authority of Him whose right it is to reign.

I have recently discerned the signs of the times. The Baptists of Mississippi are now in the midst of such a crisis. Never in their history has such an opportunity been afforded them, as the State Mission Board now offers for extending the Redeemer's kingdom, moulding the character, and shaping the religious destiny of this growing State. A mighty field has been opened at our very door, which offers more inviting inducements to the earnest Christian laborer than even the teeming plains of China, and promises greener fields and more abundant harvest than any other portion of the globe. The Mississippi Valley is destined to become the most populous region of the earth. It is almost overwhelming to contemplate the prospective millions that are to dwell on the banks of the "Father of Waters." The generous soil and salubrious climate of our own State is destined to make it the most populous of any portion of the great Valley. The emancipation of slavery will change the course of the swelling tide of emigration that has been pouring in from the oppressed and over-crowded millions of Europe, upon the color and less fertile fields of the Northwest, and empty it upon the broad prairies and into the fertile valleys of our own State. We see now the gray glintings of the dawn of that day, and we shall soon feel its mighty power. As yet the religious character of the State is in its formative period. No domination has impressed its supereminence upon it. To a large extent our State is now unoccupied. It is waiting to be molded. It will yield to whatever influence is first brought to bear powerfully upon it. It is in the power of the Baptists, who are strong in numbers and resources, than any other denomination in the State, to mould its character and shape its destiny. This fact ought to stimulate intense desire and urge incessant effort. It should invest all our State missionary movements with awful interest and infuse in them united effort. It is in our power, to-day, to put in operation influences for Christ, and the truth, that will tell for ages to come upon the bustling millions that are destined to occupy our State. It is granted us to lay the foundations upon which the teeming millions are to build for time and eternity. We are acting upon more rains in the prospective than have ever yet been moved by our fathers. The man who consecrates his talent, or contributes his means to build up churches in our State, that shall become radiating points, illuminating, moulding and saving the millions that are to come after him, will do more for himself in blessing his race, and laying up durable riches in heaven, than he could otherwise do a lifetime of toil under less propitious circumstances.

It will be comparatively easy for the Baptists to shape the religious opinions of our Board, unlike those who enter the Foreign field, come into contact with no false religious halloved by age, and hoary with antiquity—revered as the gifts of departed ancestors supported by government and custom—falling in with the natural influences of both inherent and nurtured depravity. These must be displaced before the missionary can have access to the heathen mind. But the missionaries from our Board go among a people with whose language, and history, and genius they are familiar—a people ripe to receive the gospel, and willing to sustain it. No other field offers such speedy and abundant harvest. We have not the means to do all we wish, and are therefore bound to expend those that we have where they will pay best. Reason dictates this course. It takes less money to convert a man on the Mississippi than a Hottentot on the sands of Africa, or a Catholic in New Orleans than a Roman or

Venice. Far be it from us to discourage Foreign Missions. But, while sending the Gospel abroad, do not let us neglect the perishing in our own midst. Our duties lie in concentric circles, and those nearest have the strongest claims upon us. We owe them a duty which we owe to no others.

The records of our State Mission Board show that the greatest results flow from the fewest means. A few dollars expended on feeble and struggling churches have, in a very short time, made them not only self-sustaining, but powerful auxiliaries in sending the Gospel in the regions beyond. This fact has ample illustration in the State. Bro. Hamberlin, one of our missionaries, in his report to the last Convention, says: "When I began work here, three years ago, I found one little church, and that was in a disorganized state. I have organized seven. We have now five active Sunday-schools with over three hundred scholars and teachers. The attendance upon our meetings is increasing all the time. Two handsome houses of worship have been built, one at Moss Point, and the other at Hattiesburg, the two costing over \$4,000." By the next meeting of the Convention, our Coast missions will not only be self-sustaining, but will and, in sending the Gospel to others. Thus we see that the *one spot* to which we may most hopefully direct our efforts, is in our own State.

These results should stimulate us to address ourselves *without delay* to the work of home evangelization. This is unquestionably the propitious time. If we ever take possession of Mississippi for Christ, we must do it quickly. If we do not take care of the State others will do it for us. Money and men are pouring freely into the Valley from the great West. New Orleans is already a centre of Catholic influence. We must be a hurry, or the Jesuit will precede us. Our churches should place at the disposal of the Board at least \$30,000 for the ensuing year, \$14,000 of which should be spent in New Orleans, Vicksburg and Baton Rouge. To accomplish the mighty work, to which Christ is so plainly pointing, as will require three things: *Consecration, Cooperation, Obedience.* How shall they be secured? The first thing to be done is to arouse the attention of the churches. This must be done by agitating the subject. Much of the indifference to missions is owing to the neglect of pastors to teach the people. Let the pastors keep the subject before the churches. Let them hear it until their ears tingle and their hearts ache. Visit them in their homes, talk missions, deluge them with information, hold up the sins of those who refuse to aid in the work. Let a Ladies' Aid Society be organized in every church. Let every pastor and preacher and Christian agitate until the minds of the people are thoroughly aroused.

The second thing to be done is to increase the circulation of the Record to eight thousand. Let every Baptist family in the State subscribe for it at once. If every pastor and preacher will set heartily to work, they can increase the subscription to at least five thousand by the meeting of the Convention. The Record must be circulated to the Baptists of Mississippi will never be unified. In no other way can they be so effectually brought into sympathy with the great missionary enterprises of the Board.

The third thing to be done is to increase the agents of the Board. Let the next Convention appoint and raise the salaries of two or more Evangelists, whose duty it shall be to visit the lukewarm and indifferent churches, and stir them up to their duty, and bring them into sympathy with the great denominational enterprises of the State.

And last, though not least, let Mississippi College be sustained. It is the camp in which the young soldiers of Emanuel are to be trained and disciplined for the grand work which lies out before us. Let us address ourselves at once to the work. Behold the Lord thy God hath the land before thee; go up and possess it; as the Lord God of thy fathers hath said unto thee: fear not, neither be discouraged.

S. A. GOODWIN.
COLUMBUS, MISS., April 8, 1878.
The Duties of Churches to Their Pastors.

[The following essay was read before the Conference Meeting of the Columbus Association.—Ed.]
Bro. Moderator:—

I understand my duty on this occasion to be not to attempt an essay on the subject assigned me, but rather (so far as I am able), to map out the points which it presents for discussion.

First, then, let us define whom we mean by Pastors.

We agree that faithful Gospel Ministers are "ambassadors for Christ as though God did beseech us by them, who pray as in Christ's stead, be ye reconciled to God."—II. Cor. 5:20.

We agree that they have not taken this honor to themselves, but are called of God as was Aaron. (Heb. 5:1)

We agree that the church has, after seeking the direction of the Holy Spirit, called them to the pastors' or bishops' office.

We agree, finally, that the ambassador we have under discussion is allowed of God to be put in trust with the gospel, and speaks not as pleasing men but God (I. Thes. 2:4); and that he adheres to his written instructions, the Holy Scriptures, and does not contravene nor depart from them in his message to us.

"There stands the messenger of truth, there stands the herald of the skies. His theme divine, His office sacred, his credentials clear. By him, the violated law speaks out its threats, and by him in strains as sweet As music, the gospel whispers peace."

What duties do the foregoing premises devolve upon the churches?

1. Respect for him in the capacity of ambassador. If we dishonor the minister, we dishonor Him who sent him. We show our respect for the power whose commission he holds, when we honor its representative. The ambassador in civil life is received as personating the king, his master, to the extent of his mission. The minister who presents credentials from the court of Heaven, should have the best reception we can give. Surely he whom God honors with His choice, he of whom the Holy Spirit hath said, "Separate him for the work whereunto I have called him," he who speaks in Christ's stead, is entitled to our respectful attention. Selection by God bestows acceptance by man. "He that receiveth you receiveth me, and he that receiveth me, receiveth Him that sent me," said the Savior to the Apostles.

2. Attention and obedience to his message. The "ambassador for Christ" finds no power the equal of his Maker. To the church he proclaims the message of his King. The message thus authenticated, she must heed. The commandments of God thus preached she must keep.

3. Reciprocal love and Service. Revelation, our Pastors' instructions, guide and authority, teaches that God ordains reciprocal love and service in our relations to Himself, to our fellow-men, and, particularly, enforce this law in the relations of pastor to people. For instance, to him it says: "Be shepherds to the children of the Lord;" to us, "Be ye followers of me even as I also am of Christ;" to him, "Preach the word, set an example to the flock;" to us, "Be not hearers only, but doers of the word;" to him, "Reprove, rebuke, exhort, with all long suffering and doctrine;" to us, "Take heed and profit thereby." "Are they gentle among us, even as a nurse cherisheth her children, willing to impart unto us, not the gospel of God only, but also their own souls, because we are dear to them?" We are to "know them that labor among us, and esteem them highly in love for their work's sake."

4. Co-operation in his efforts to do good. Let him be among you without fear. Encourage him to be faithful in every part of his duty. Let him feel that you do esteem him highly in love for his work's sake. The relation of pastor and church closely resembles co-partnership. The business of the firm is to carry out the commission. "Go ye into all the world and preach the gospel to every creature," etc. If he is the only worker, many idlers will bankrupt the business, though he work never so faithfully. Let each member of the firm perform his share of the work.

5. Support them. Preachers are seldom capitalists. To the success of the business they contribute skilled labor only. Called of God and selected by us to be overseers in the churches, they put their training, knowledge and experience to our numbers and means. All they have is Christ's; all we have is His also. Not to give them a support is to cripple the business, for then they must engage at grosser pursuits which distract the mind of the master from his business.

How shall they labor with us and have the management of this stupendous business which limit no comprehension has ever reached? Engage in no secular pursuit and yet owe no man anything?

Bro. Moderator, I had finished the duty assigned me before I asked this question. I leave the first four propositions to the skilled laborers, while from a business standpoint, I attempt to answer my own question.

I can see but one plan to accomplish these objects and allow the pastor to give himself wholly to those things and yet enable him to "pay as he goes." That plan is pay him monthly or quarterly in advance.

The farmer who is one crop ahead, the clerk who is one month's salary ahead, although the one may be a small farmer and the other have a meagre salary, he is infinitely better off than the farmer who has to pay out the crop's proceeds and begin again on a credit, or the clerk whose salary is already spent when his pay day arrives. Faith is the grandest endowment the Holy Spirit gives, and the minister of Jesus who has most, will be most successful, but it is impossible on the part of the church to require him to insure the lives, health and Christian zeal of its membership, and to guarantee a good crop year or the prosperity of the section in which it is located, and it is presumption on his part to attempt it, without a support. The gospel minister is commanded to have faith in God; he is also warned not to put his trust in man. If he enters the service of a church which has made no sensible provision for his support he is presuming upon Providence. The church which has no safe plan for the redemption of its promises, lacks either common sense or honesty. No sensible man sets down all that is promised him as available to meet his indebtedness or expenses. No farmer bases his calculations upon the largest crop he ever made or the highest price the market ever afforded. All business makes allowance for losses. The lowest yield per acre is the safe planter's guide. Let the churches become as forerhand as the successful farmer and merchant, and we shall hear less of churches without pastors and preachers without charges. Pay as you go, would lift many a feeble church out of the slough of despond. The Lord of the harvest would send laborers who would live upon a little cash in hand, though they dare not trust to great expectations. How many wrecks of ministerial influence lie buried beneath the prostration of the churches! How many bright hopes have been doomed to disappointment because the church tythes were gathered at the end instead of the beginning of the term! When shall the children of light be as wise in the matters business as the children of this world are in their affairs?

A. E. ATWATER.

"Religion Declining—Whither Drifting?"

Bro. Editor:—

In your issue of 21st of March, I read a lengthy article from the pen of Bro. W. E. Tynes, setting forth his idea of the causes of the decline in religion, or the coldness and lassitude of the churches and church-membership, in the support of the gospel of the blessed Son of God. My only apology for attempting to write this article is, that Bro. Tynes and I do not see clearly through the same spectacles. I admit, with sorrow, that many church members—professed Christians—do many things which are both foolish and sinful, which I conceive to be the works of the world, if not of the Devil: such as concerts, tableaux, fairs, raffles, lotteries, suppers, etc., to raise funds, either to pay the preacher, buy an organ, or put a fancy touch to their house, or something else, to make a display and vain show, are out of the order of the religion of Jesus Christ, and are calculated to deceive many, and build up an unholy influence in the church; and, in the end, destroy its influence to a greater or less degree. But I cannot admit that the body of the church is dead or defunct.

Our Savior says: "Upon this rock I will build My church, and the gates of Hell shall not prevail against it." If I understand Bro. Tynes correctly, he assumes that his brethren of the ministry have too much regard for their own popularity to teach the membership, who, on their part, are naturally of a covetous disposition, to know their exact duty. If I am wrong, I stand ready for correction; but if my interpretation is correct, Bro. Tynes assumes high ground as mentor, and brings grave charges against both the church and the ministry. Bro. Tynes says: "Everywhere I hear the complaint, that the ministry is not supported. This support of the ministry is a problem that some pious men have been worrying themselves over for a long time, while they have grieved over their pastors' being so poor and having to live so hard. And all this time they have been stumbling over, and walking around the simple, Scriptural solution of this mysterious problem. I do not believe that God has left so important a matter unsettled, and dependent upon the

capricious whims of wavering humanity." Neither do I believe that God has left this important matter, unsettled; and, if we will take the New Testament and govern ourselves strictly by its simple teaching, there will be no lack, either for pastor, or any of the many duties required at our hands, of which the support of the ministry is one. And here I wish to make one point. We are living under the New Testament dispensation; we are living under the laws of Christ, and not under the laws of Moses. Hence, I appeal to his laws—and to the churches and Christians everywhere—to study the laws of Christ, and act obediently to them in this important matter, as well as every other duty enjoined on Christians.

Bro. Tynes says: "Now, then, in the face of an overwhelming majority of Baptists, and other Christians against me, I affirm the proposition, that the title of our increase is the Scriptural assessment for the support of the gospel." This declaration is made after a lengthy argument, preparing the mind to accept his proposition as fact, that the churches should adopt the title system inaugurated under the Old Testament dispensation; i. e., that the title—the tenth—is the Scriptural mode, and should be adopted by the churches for the support of the ministry. If Bro. Tynes could prove, by the New Testament, as clearly as he has by the Old Testament, that the title system is the Scriptural assessment under the laws of Christ to govern the churches, he would have many more followers. Had our blessed Lord desired a continuation of the Jewish title system, He would so have taught it, and continued it; but neither Christ nor His Apostles taught either Jew or Gentile, that the Jewish title law should be adopted as a rule to govern His church. This I affirm in the face of Bro. Tynes, or any other brother who accepts Bro. Tynes' hypothesis as a Scriptural solution of this question.

Let us now appeal to the law, governing the church of Christ (not the Jewish church), and see if Bro. Tynes' solution is correct.

"Every man, according as he purposed in his heart, so let him give; not grudgingly, or of necessity; God loveth a cheerful giver. And God is able to make all grace abound toward you," etc.—II. Cor. 9:7, 8.

"For if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—I. Cor. 8:12. "He that giveth, let him do it with simplicity; he that ruleth with diligence, he that sheweth mercy with cheerfulness."—Rom. 12:8.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come."—I. Cor. 16:2.

Mark you, the Apostle says: "As I have given orders to the churches of Galatia, even so do ye." Here is an order that is peremptory to the churches of Galatia, and reiterated to the Corinthians. This order and the preceding orders, are the Scriptural solution of this question. We have not only the proof of the fact by precept, but we also have proof by example.

"Then the disciples, every man according to his ability, determined to send relief unto the saints which dwelt in Judea."—Acts, 11:29. "And He looked up and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said of a truth, I say unto you that this poor widow has cast in more than they all."—Luke, 21:2, 3.

"Therefore, when thou dost think things, do as the hypocrites do."—Matt. 6:2. In making this last quotation, I do not mean to say, that giving to the ministry is giving an alms—not by any means. I recognize the fact as taught in God's holy word—"That the laborer is worthy of his reward." "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel."—I. Cor. 9:14. But I wish to show the spirit of the gift acceptable to God, for the support of the gospel.

Whether we give much or little, for what purpose soever, and give in any other spirit than that laid down for our guidance in God's word, we become as sounding brass and tinkling cymbal, and our gift is vain in the sight of God.

Bro. Editor, I am not often in the habit of coming before the public in a newspaper article, or criticizing what my brethren may have to say; but I was peculiarly struck with the caption of Bro. Tynes' article, as well as the article itself. He seems to lay

the fault at the feet of the churches, in not supporting the ministry. This, perhaps, in part, is true, but there are generally two sides to a question, and other reasons besides this, and with your consent to publish, in a future article, I will try to point out other causes than a starved ministry, which depress the churches, and bring them into this cold and idle condition.

JNO. A. HENSLER.

Baptism Essential to Salvation—Who Said So?

Once upon a time, a certain woman, vested with a certain self-assumed authority, put forth a certain utterance, which certain of her daughters, afterwards came to look upon as so utterly false, that they became ashamed of it; and, in order to screen themselves, at least from the odium of their mother's act, if not to screen her, undertook to throw the whole responsibility upon another and altogether innocent party. My dear Pedobaptist sister churches (!), it is of your mother's act, your mother's utterance I speak—"The woman in purple and scarlet."

There are not any other three facts in history, more clearly authenticated than these: First, that the invention of the dogma: "No baptism, no salvation," was one of the original germ principles of the Papal apostasy. Second, that the infant rite was one of the first fruits produced by that root of bitterness; and third, that the martyr fires, that shed almost, if not quite, the only light on the darkness of the "dark ages," were kindled as the arguments, then employed, to silence the opposition of Baptists, who persistently opposed, alike the heresy and its legitimate fruit. The dogma has however become unpopular, and to escape its consequences, your writers are now trying to throw the whole matter off your own shoulders, upon those of the Baptists. This is not fair. First, because, as the doctrine of your mother, and as the principle from which she has her very existence, it is also the source from which you have, every one, derived your own existence. It is an incontrovertible fact. Little as you may think of it, it is the source of your own origin. It is a self-evident truth: "Had there been no papacy, there had been no reformation; no reformation, no Protestantism; no Protestantism, no Pedobaptist churches; because, as Protestant churches, you have every one grown out of the Reformation, and that grew out of the Papacy. Then, you treat your mother both ungenerously and unjustly, in charging upon those who have been in every age, the most persistent opposers of this, her darling—her pet idea—with being the special advocates of that idea.

But, second, your unfairness appears in this: That while you have brought yourselves, professedly, to reject the doctrine—baptismal salvation—you cling with the tenacity of a drowning man, clutching a straw, to the infant rite that grew out of it, and then charge upon those, who in every age have resisted to the death, both the doctrine and its legitimate practice, the belief of baptismal salvation.

Disguise it as you may, it is nevertheless a truth, that there is an outcropping of the sentiment in some form, in every defense of infant baptism, I have ever seen. I witnessed a pious (?) friend this very year, in what was got up to be a Union Sunday-school. A little catechism for the infant class, has in it these two questions with their answers: Question—"Who are to be baptized?" Answer—"Believers and their children."

Question—"Why are infants to be baptized?" Answer—"Because they have a sinful nature, and need the regeneration, of which baptism is a sign."

Now, if the "dead fly," baptismal salvation, is not in that ordinance, I must confess that my officaries are more woefully deceived than they have ever been. Do you not see, then, that it is unfair for you to have all the benefit (?) of believing in baptismal salvation (if there is any), while Baptists persistently reject it, and then charge the belief itself upon Baptists.

But it is worse than unfair; it is dishonorable. An old gentleman of very respectable talents, by the name of Solomon, once wrote this sentence: "He that is first in his own cause smeth just; but his neighbor cometh and searcheth him." Now we all know that that belief—"no baptism, no salvation," is to be traced directly to your own (ecclesiastical) mother; and further, that every one you cling to it as long as you could, and that granddaughters, as well as daughters, practically cling to it to this very hour, by retaining the infant rite, which never would have

existed, but for the belief in baptismal salvation. And, well I know, too, that these facts have all, long since, gone to the record. Now, since the belief in the theory has become unpopular, is it not dishonorable to cling to the practice, and then try to throw off the belief of the theory, upon those whom you know always repudiated both theory and practice?

Then, the very you do it, is the most dishonorable feature of the whole. Shaking the responsibility of openly charging the heresy upon the Baptists, you nevertheless, perpetually do it by innuendo—I call this dishonorable.

Had I done any act, a knowledge of which was as well established as the knowledge of the attitude of a corpse for ages by the Pedobaptist world, and were I, in the face of all this, to attempt, by innuendo, or otherwise, to make the impression that it was the act of another and a totally different party, I would regard myself as guilty of a piteous display of right impudence.

Baptists do teach, because the Bible teaches, that baptism, in common with all other acts of obedience, is essential to salvation from the sin of disobedience, because each act is the fulfilling of the law requiring it. And they teach and insist upon it, that the spirit of the question: "Is baptism essential to salvation?" is a fearful outcropping of the character of one who professes to have been redeemed by the blood of Christ, who says emphatically: "If ye love Me, keep my commandments." But while they have so long and bright a record, in the history of the past, of their resistance to the death of ritualistic salvation, they do not test against the attempt, at this late day, to fasten the charge upon them, especially by those who are inclined for their own ecclesiastical existence to the belief of this absurdity.

[NOTE.—A few of our Pedobaptist brethren will see this article, and some of them will think it unkind, and not a few will be disposed to regard it untrue in its charges. But it is true beyond question, that baptismal salvation is a dogma of Pedobaptist churches. It is equally true that Baptists have always rejected the dogma. It was a true and candid remark of Dr. Bond, an eminent Methodist writer, that: "The hues of Catholicism are inlaid throughout all Protestantism." The dogma of baptismal salvation lies embedded in every Protestant Discipline, Confession of Faith, Prayer Book, etc., extant. It need be, we can make good the statement. Show this to your Pedobaptist friends.—Ed.]

The Greek Church and the Word Baptize.

It is known to all that the New Testament was originally written in Greek. In all matters of faith we make our ultimate appeal to this language. Now, the word baptize is a Greek word. True, we have it in English, but it is only Anglicized, and hence we have to turn to the original to find its true import. But there is a language that is still spoken called Greek, and much interest is attached to it on that account. A question meets us at the very threshold of our investigation—of what value is modern Greek? I will let our own Dr. J. A. Broadus answer:—"Now the Greek is not really a dead language; scholars in Germany, England and America are every day seeing the fact more clearly, and recognizing more fully its importance." But the question that interests us is, that the Greek church does now and always has practiced immersion, and use the very word baptize to express the idea. I appeal—

1. To the use of the language. We mean by use the common, everyday acceptance of words. And the word baptize is in constant use among them. A modern Greek writer on Natural Philosophy, repeatedly employs this word. In explaining the manner of determining specific gravity, he says we first weigh the body, then immerse it in water, and then weigh it, thus suspended by a chord. The *Minerva*, an Athenian newspaper, in explaining the explosive gun-cotton which caused such a noise in the world twenty-five years ago, says: "Common cotton, well cleansed, is taken, which, being immersed (baptizomenon) for about half a minute in strong nitric acid," etc. Ceraeus, the most learned of modern Greek writers, says: "Righteousness forbids an honorable man to dip (baptize) his pen in the filth of flattery. The *Age*, another Athenian newspaper, says, "The Papists verily believe that they are saved by being sprinkled (rantizomenon), and not by being baptized (baptizomenon)."

2. The ritual of the Greek church. The best way to tell what a church practices is to study their ritual; and propose to let the ritual of the Greek church speak for itself. "And when the whole body is anointed, the priest, saying, 'The servant of God (name) is anointed in the name of the Father, and of the Son, and of the Holy Spirit, now and forever, and to ages of ages. Amen.'"

"They hold infant baptism, but practice immersion."

3. *Lexicon*. Prof. Sophocles, a native Greek who has long been in this country, and is a Professor in Harvard College, published a lexicon of the Roman and Byzantine period, extending from B. C. 40 to A. D. 1000. He defines baptizo, "to dip, to immerse, to sink." On the New Testament meaning of the word he says: "There is no evidence that Luke and Paul, and the other writers of the New Testament, put upon this verb meanings, not recognized by the Greeks."

In a French and Greek lexicon, published in Athens in 1812, the French word *immerger* is defined by three Greek words, *baptizo*, *baptizo*, *baptizo*, "dip in, dip, sink, immerse." In an English-Greek lexicon, published in London in 1827, the word *baptizo* is translated by *baptizo*. This was done by a zealous defender of infant sprinkling.

4. *Greek writers of the Bible*. The Greeks certainly ought to know what their language teaches, and has always taught. They are unanimous in their verdict that baptizo means to immerse. I will give the testimony of a few distinguished men, among them Alex. de Stomilias, Russian State Counsellor, says: "The church of the West has, then, departed from the example of Jesus Christ; and has tolerated the whole sanctimony of the exterior sign; in short, she commits an abuse of words and of ideas, in practicing baptism by aspersion, the very term being in itself a derivative contradiction. The verb baptizo, immergere, has, in fact, but one sole acceptation. It signifies, literally and always to plunge. Baptism and immersion are, therefore, identical, and to say baptizo by aspersion is as if one should say, immersion by immersion, or any other absurdity of the same nature." (Quoted p. 150.)

The Bishop of the Cyclades says: "The word baptizo, explained, means a veritable dipping, and in fact a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word baptizo."

[Russian Catechism—"This they (the church in Russia), hold to be a point necessary, that no part of the body be undipped in the water." "To this I will add but one more proof: *Diatagmatis* Pedobaptist admit that the Greek church practices immersion. Moses Stuart says: "The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time. The members of the church are accustomed to call the members of the Western churches, sprinkled Christians, by way of ridicule and contempt." On Bapt. p. 131. Dr. Whitly: "The observation of the Greek church is this, that: He ascended out of the water, must first descend into it." Dr. Wall wrote a history of infant baptism for which he received the thanks of the whole Episcopal church. Yet he says "the Greek church in all the branches of it does still use immersion." All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort in which third part of Europe are comprehended the Christians of Greece, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of country will excuse, might plead for a dispensation with the most reason of any." (Hist. In. Bapt. p. 2, 6, 9.)

I could add many other learned witnesses, but these are sufficient. They include some of the brightest lights of Europe and America. Consider for a moment. Here is a church that speaks the language that the New Testament was written in, a people that have the very word that Christ selected to designate the ordinance of baptism in constant use. Above all, that they have practiced immersion since the days of Christ. It seems to me that the proof is overwhelming. When we have such evidence as this, to say nothing of the numerous other proofs that we have, what ought to be our decision? Will any candid man answer?

J. T. G.

MISSIONARY GROUND IN THE WORLD.—The latest returns accessible to us gives as a grand total of membership of all the leading Christian denominations in the world, of 257,581,000. Total of the world's population, 1,400,000,000. Leaving to be evangelized, 722,338,398.—*Foreign Missions Journal*.

It is Necessary to Have an Agent?

I am glad that brethren Cohen, Cobb and Dalton have expressed in the *Record* their great anxiety over the question of the necessity of having an agent to work in the field. I have thought of the wide field of evangelization, and have felt that the necessity of having an agent to work in the field is a question of the highest importance. I have thought of the wide field of evangelization, and have felt that the necessity of having an agent to work in the field is a question of the highest importance. I have thought of the wide field of evangelization, and have felt that the necessity of having an agent to work in the field is a question of the highest importance.

A Plain Statement.

The last Southern Baptist is unusually interesting on several accounts. Bro. Breen has an excellent article on the mission question, and the editor is after the pastors about their duty to the mission cause. Then, brethren Branson and Clarke are after the editor of the *Record* in a very interesting way.

Sunday-School Institute of Central Association.

This body met with the church at Clinton on the 11th inst. Owing to the fire in Vicksburg church, and the consequent confusion of matters, Bro. Barr, the Secretary, did not get to the meeting until late in the afternoon. A number of earnest workers, however, came on time and threw themselves heartily into the work. Thursday night the Institute opened with a devotional exercise, followed by an address by Bro. Walms on our aims in this Institute. The opening was good.

A Clear Miss.

In the *Baptist Record* of Clinton, Miss., of the date of March 7th, 1878, the following paragraph appeared, which, it will be seen, commended the object for which a pastor's association was organized in Waco, Texas; and urged that general associations of like character, and for the same purpose, should be organized everywhere:

Concert.

The annual concert of Central Female Institute came off Friday night last. It was in all respects successful. Prof. Menger knows just how to manage such an affair, and hence, there is never a hitch in the exercises. The young ladies acquitted themselves with credit to themselves and their instructor. A noteworthy thing was the fact, that all the girls were dressed in calico. To our eyes, they never looked better. Their dresses became them, and they became their dresses. Bro. Long ought to have been present. He would have cried out, "Eureka!" The large audience seemed well entertained, as no doubt, all were.

Macon Female Seminary.

While at Macon recently, we visited this school. Bro. Buck has a pleasant home for his school, good buildings and nice grounds. We saw but little of the Institution, but on all sides we heard golden opinions of Bro. and Sister Buck as teachers. Success attends the efforts of Bro. Buck. The Seminary flourishes, as it deserves to do.

glad to adopt it and work it out. Our columns are open to the discussion of the question. We know of no one who would not be glad of a plan that would do more or even as much work at less cost of labor and money. This we know, that no other plan has ever accomplished much in general denominational work. The history of the denomination proves this. We know, too, that plans, however perfect on paper will not move people to give. Our churches are further along we believe agencies will continue to be like doctors, a necessary evil, or rather like doctors, a blessing to our sick churches. Let the brethren speak out their minds. But in the main time send a contribution to the State Mission Board and one to the Foreign Mission Board at Richmond.

Political Cowardice.

No doubt there is much political cowardice among those who pretend to lead the people. But we think the losing part of the *Herald's* criticism reveals something of the same spirit which is condemned. The *Herald* is the organ of the masses; the masses feel disappointed; therefore, as a "fearless critic," the *Herald* must condemn the Legislature. Or, in short, the *Herald* must condemn the Legislature because the people do, that is not very brave. We do, beyond question, need more courage in political life. And it is very certain that we will never do well till we have it. But the outlook is not very encouraging. Senator Lamar gave us a very fine specimen of political courage, not long since, and the press of the State did not spare him. Over and over again it was voted that Mr. Lamar ought to have voted as the people desired him, and that, notwithstanding his solemn oath to vote as he conceived the interest of the country demanded. In conversation with certain public men about our debt to the State University, they said: "Yes, yes, the State owes the debt, and ought to pay it, but the people will not stand it, to bond the debt now." We need moral courage in political circles. Let Christians look to the characters of the men for whom they cast their votes. We have been long enough under the lead of men whose moral standing is not of the best. Radicalism is dead, and now we can afford to break away from saloon politicians, and demand as a condition of our support that nominees shall be personally worthy of our support. We hold that Christians are religiously bound to elevate the standard of political morality. We must put in office men of conscience, or we will see no end to the political cowardice of our day. Our mind is made up, that henceforth, we will vote for men rather than parties. We have seen enough to know that in many localities a very unworthy man could elect a man of worth. For ourselves, we will have no more of it. If we are not very much mistaken, the time for a change in this country is at hand—the time when morality will be of some account in making up tickets. There ought to be a great change effected, and we hold that to perform a Christian duty to help to bring about this change. And every Christian should vote in view of the judgment, and as under the immediate eye of God.

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"It is the business of every teacher of the scriptures, to teach the precise mind of the Spirit, as is expressed in the passage under consideration."—J. L. Pettigrew. Yes, just that, and nothing more nor less.
"Sabbath-school Convention at Keokuk, 30th and 31st March, was splendid. Tipo of the Record's Stated Louisiana Contributors were present, and I hope, have reported."—G. W. Hartfield.
"The President of our State Mission Board addresses me as D. D. Is the title genuine?"—W. E. Tyner. Certainly. The President of the Board has as much right to dub you D. D. as any one.

Questions.

STAR PLACE, PANOLA CO., MISS., March 7, 1878.
Bro. Gambrell:—
I hope you will answer the following queries through the *Record*, and much oblige many Baptists:
1. Is it contrary to Baptist usage and the scriptures, for the members of the Baptist church to engage in the modern dance?
2. Should members who follow the habit of dancing, and refuse to give it up, be retained in the church?
3. Is the church duty-bound to appoint a committee to visit members guilty of dancing, to bring them to trial, when they are present in conference, when the charges are proved?
4. Does the modern dance come under the lead of reveling—Gal. 5:21, 1 Pt. 4:3?
Please answer as soon as convenient, as we have some trouble in our church.

Literary Notices.

"Is there a Hell?" an enquiry and an answer, by Rev. Jno. A. Case, A. M., Boston. D. Lathrop & Co., Publishers. Price, fifteen cents. This pamphlet of thirty-one pages, offers a good deal of information to those interested on the subject upon which it treats. The style is popular. Concessions of Liberalists to Orthodoxy, by Daniel Dorchester, D. D., Boston; D. Lathrop & Co., Publishers. The book is well printed on heavy paper, and neatly bound in cloth. It contains the concessions of many eminent liberalists to the various points of orthodox theology. The work may be read with much pleasure and profit. There are many very fine passages in it, which one loves to linger upon, and read and reread. We commend the work.

Items from Louisiana.

On the 14th day—first in April—of the church at this place accomplished their prayers for the conversion of the heathen with a contribution for Foreign Missions amounting to \$200. This was forwarded to Bro. Tupper, and most of it was requested by the donors to go to Bro. Simmons to help send him back to China.

A Fact with a Moral.

Many pastors think their churches too poor or too little interested to contribute anything to the cause of Ministerial Education. I have always contended that there are some in every church who would give some thing if the pastor would provide them an opportunity and properly put them as to the work we are doing. Sometime ago one of our young ministers was canvassing for a book in a church where the pastor honestly thought the members could do nothing for this cause and had informed me. The student called upon a widow member of this church, to solicit her subscription to his book. She informed him that she did not use his book, but would give him ten dollars to assist him in defraying his expenses in college. This incident leads me to make the following inquiry: How much of the Lord's money do our pastors keep out of the Lord's treasury by not giving their people an opportunity to place it there?

Inflation, Etc.

SHREVEPORT, LA., April 10, 1878.
Mr. Editor:—
I have read with much interest your article in a late number of the *Record* on inflation. Yes, this is a day of inflation. The people will not be satisfied unless the currency is inflated. We are going too fast, and a man undertakes to suggest to go slower, and to go back to first principles, immediately he is cried down as an old fogy; and some go so far as to say he is an old fool. This is a fast age. The children of the present age

wish to begin life where their parents have ended theirs.
But enough. Allow me to say I am much pleased with the *Record*. You were born an editor.
Let me say one word about our pastor, Eld. J. A. Hackett, the good man in the right place; and, of his wife, words fail to express my admiration. Wishing you success,
Yours, etc.,
X. Y. X.

Southern Baptist Convention.

Delegates who design attending the Southern Baptist Convention, which meets at Nashville, Tennessee, May 9th, will please immediately report to Rev. W. D. Mayfield, Secretary of the General Committee, their names, with post-office address; that they may be assigned homes before their arrival.
Visitors to the Convention, can obtain board during the meeting of the Convention, at the following reduced rates, two to each room:
Maxwell House, \$2.00
Commercial Hotel, \$1.50
Belle Hotel, \$1.50
St. Charles Hotel, \$1.50
Eve Hotel, \$1.50
Depot Hotel, \$1.50
All railroads have reduced rates to three cents per mile, some five to two and a half.
Chairman Com. on Hospitality.

Preachers Without Churches.

In most of our associations, there are ministers enough to supply all our churches with pastors, except where it is the custom of our churches to have preaching only one Sabbath in the month, as now common in the country. Yet there are many churches without pastors, and many preachers without churches, and we propose to show one *how* why there are so many. We live in an age of progress. Education, science and improvement of every kind are advancing, and this century is far in advance of the last; the present generation is also in advance of the past, and to meet the demands of society, requires an active, progressive ministry. Many of our ministers have entered the ministry with a very low estimate of the qualifications necessary for this great work. It is hard to impress its importance upon the minds of the young, and ardent, and the moments too precious to spend a few years unprepared upon the work. The writer has endeavored to express the importance of this work, and to point upon young ministers, and to show several who have greatly improved their usefulness in the ministry by neglecting these golden opportunities. Let us, then, give heed to the golden moments, and not see it at the first, and blame no one seriously.

Correspondence.

Duck Hill, Miss., April 8, 1878.
Dear Bro. Gambrell:—
I enclose fifty cents. Please send me at Carrollton, two copies of the minutes of the last session of the Baptist State Convention.
I desire to propose, and urge, some change that all the delegates to the next session of the body carry a contribution for the printing of the minutes, that they may appear immediately. I can do this the more freely, because I am one of the many who have earned nothing for that purpose to Starville. Fraternally,
H. F. SEGOLDS.

Chips and Whittlings.

Many revivals are reported in the Northern States.
"Nothing tests a doctrine like acting it out."—J. Cook.
Eld. J. B. Barry has been called to the care of the Byhalia church.
We ask our correspondents to write often, but condense as much as possible.
Bro. David has returned to his work in Africa, though his health is fully restored.

